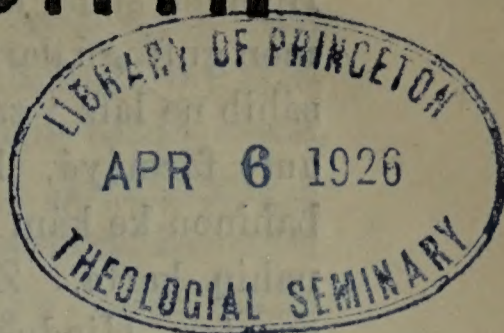
MAKHZAN I MASÍHÍ.

THE CHRISTIAN TREASURY.

HIKMAT LALON SE BIHTAR HAI.

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No. 20.
ALLAHABAD, OCT. 15, 1890.
Qímat Sályána, 2 0 0
Bad chha máh ke, 2 6 0

Yih qanáat kí bát nahín, ki Masíh ke nám se "nabúwat" kí jáe. Yih qanáat kí bát nahín, ki Us ke nám se "deo" nikále jáen. Yih qanáat kí bát nahín, ki Us ke nám se "karámát" záhir kí jáen, kyúnki bahutere us din kahenge, "Ai Khudáwand, ai Khudáwand, kyá ham ne tere nám se nabúwat nahín kí, aur tere nám se deon ko nahín nikálá, aur tere nám se bahut sí karámát záhir nahín kín?" Lekin Khudáwand unhen jawáb men kahegá, ki "Main kabhí tum se wáqif na thá; ai badkáro, mere pás se dúr ho." Ai Masíhí, khabardár! Áp ko jánch! Apní taraf mat dekh, kyúnki is men salámatí nahín. Apne kámon kí taraf mat dekh, kyúnki is men bhí salámatí nahín. Par salámatí is men hai, agar tú Masíh ke chihre kí taraf dekhkar, apná dil us ke áge pesh kare, aur kahe, ki "Ai Khudáwand, tú jántá hai, ki main tujhe pyár kartá hún."

Mulhidon (Atheists) ko cháhiye ki pashemán hon, aur sharmindagí ke báis apne chihron ko garebán se poshída karen. Ham un se púchhte hain, ki un ke skúl, kálej, aur universitíán, kahán hain? Un ke yatím-kháne, shifá-kháne, muhtáj-kháne, khairát-kháne, korhí-kháne, kahán hain? Un ke fariqwálon ne dunyá ke liye kyá bihtarí kí? Kis qaum ko iqbálmand kiyá? Kis saltanat ko sarfarází bakhshí? Kyá un men se kisí ne Fijí tápú ke mardum-khoron ko talím-yáfta kiyá? Kyá Patagonia ke wahshíon ko uth※ke khará kiyá? Kyá Afríka kí garm zamín kí taraf jáke wahán ke sang-dilon ko torá aur narm kiyá? Kyá in sab barakaton ká zaríya dín Íswí nahín hai? Kis kí fathyábí aur kámyábí ká jhandá buland hai? Jáncho, aur faisala karo.

Yasaiyáh aur Yúnah nabíon ke darmiyán muqábila karne se ham dekhte hain, ki we hamáre liye kuchh chhor gae hain. Donon Khudá ke nabí the. Donon ko Iláhí paigám supurd kiyá gayá thá. Lekin ek men ham josh, gairat, aur farmánbardárí dekhte hain. Dúsre men be-dilí, káhilí, aur ná-farmání. Ek Khudá ká paigám liye logon kí taraf játá. Dúsrá jaház kí taraf táki wahán árám kare. We hamáre liye kyá chhor gae? Ek hamáre liye gairat aur sargarmí ke namúne ko chhor gayá, aur nabúwat ká ek aisá kalám jo pur-tásír, Rúh se bhará húá, jis se har zamáne ke log rúhání parwarish hásil kar sakte. Dúsrá apní zindagí se yih ibrat chhor gayá, ki we jo Khudá ká paigám hásil karke, Us kí Rúh kí hidáyat ke bamújib nahín chalte, un ke liye khatra hai

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Methodist kalísiyá kí Bombay District Conference, Bowen Memorial Church

Bambaí men, September kí chauthí tárikh ko faráham húí. Jab zanána kám kí riporten sunái játí thín, aur jab us báre men guftogú darpesh thí, Pádrí J. Baume sáhib ne lafz "zanána" par iatiráz kiyá, aur farmáyá, ki lafz mazkúr Masíhí bahinon ke kám ko sahíh taur se záhir nahín kartá. Zanána, yá parda-nishín auraten, Hindustán kí kull auraton ke muqábile men sirf ek hissa hain. Masíhí bahinon ká kám Hindustán kí sab faríq kí auraton men járí hai. Unhon ne ráe dí hai, ki áyanda ko lafz mazkúr Masíhí bahinon ke kám ke shumúl men istiamál na kiyá jáe. Miss Carrole sáhiba ne un kí ráe kí táíd kí.

Ek shakhs ne ek hauz men tarah tarah kí machhlián pálí thín, aur we us men khush o khurram rahtín aur phirtí thín. Ek din us ne us men ek aur machhlí láke dál dí. Wuh tund-mizáj aur larne-wálí thí. Wuh auron se aláhida rahtí, aur jo machhlí us ke pás játí, wuh use apne kánte se zakhmí kar detí, aur bhagá detí thí. Málik ne jab yih hál dekhá, to cháhá ki use nikálke már dále. Lekin use tars áyá, aur ján se use márne na cháhá, aur yih tajwíz kí, ki us ke kánte ko taráshke use páni men chhore. Us ne aisá hí kiyá. Us machhlí ko kuchh zarar na pahunchá, aur dúsrí machhlíon ko panáh milí. Lekin kánte ke dúr ho jáne se machhlí kí khássiyat men tabdílí na húí, wuh agarchi ázár na pahunchá saktí thí, tau bhí us kí khássiyat men wuh bát maujúd thí. Yún hí bad ádmí ká hál hai. Bad ádmí agarchi qánún ke háth men giriftár hoke sazá pátá, aur goyá us ká kántá tarásha játá, par us ká dil waisá hí rahtá hai, aur us kí khássiyat nahín badaltí. Lekin Khudá ká kám andarúní aur haqíqí hai. Wuh andar se tabdíl kartá hai. 1 Qur. 6 : 11.

John Wesley sáhib ká qaul thá, ki "Mujhe sau mannád aise do, jo haqíqatan gunáh se nafrat karte, aur jo haqíqatan Khudá ko apne sáre dil o ján se pyár karte hain, khwáh we khádim-ud-dín hon, yá kalísiyá ke sharíkdár. Mujhe zará bhí shakk nahín, ki we jahannam ke phátakon ko hilá denge, aur zamín par Khudá kí bádsháhat ko qáim karenge."

Mark Guy Pearse sáhib, Lút aur Abirahám kí zindagí par gaur karke, apne dars men farmáte hain, ki "Is zindagí men bhalá yih hai, ki zindagí bhaláí men kharch kí jáe. Hamárí zindagí kí shíríní sirf is men nahín ki ham auron se fáida hásil karen, par is men hai, ki aur log ham se fáida utháwen. Lút ne cháhá, ki donon dunyá ko hásil kare, aur is liye donon ko kho baithá. Abirahám ká dil ek hí dunyá kí taraf thá, aur us ne apní manzil us taraf khatm karke us ká ajr hásil kiyá."

Kisí buzurg se púchhá gayá, ki "Áyá wálidain apní larkí díndár garíb ádmí ko den, yá daulatmand be-dín ko?" Jawáb diyá, ki "Khush-hálí wahán hai, jahán díndárí khwáh rúpíon kí zarúrat ho. Par wahán khush-hálí nahín, jahán daulat hai, par díndárí kí zarúrat ho." Kisí aur ne kahá hai, ki "Jahán Khudá hai, wahán thore men barakat hai, par jahán Khudá nahín, wahán bahut men barakat nazar nahín átí."

Ek martaba Malika Mary ne John Knox sáhib se farmáyá, ki "Áp Kalám kí tafsír ek taur se karte hain, aur dúsre log aur taur se, pas, main kis tafsír ko sahíh samjhún." Knox sáhib ne jawáb diyá, ki "Áp na merí tafsír ko sahíh samajhye, na dúsron kí tafsír ko, balki us tafsír ko sahíh samajhye, jise Khudá ká Kalám sahíh batáwe."

Khurák kí ziyádatí achchhí nahín. Jo hájat se ziyáda shikam-parwarí karte, un kí nisbat ek hakím ne farmáyá, ki "We apne dánton se apní qabr khodte hain."

Murásalát.

KACHAHRÍ JÁNE KE BÁRE MEN.

MURATTIB SÁHIB SALÁMAT:

AFSOS kí bát hai, ki aksar Masíhí aise talauwan-mizáj hain, ki jab unhen kisí tarah ká sadma pahunchtá, we yá to kachahrí jáne kí dhamkí dete, yá haqíqatan Sarkár men nálish dáir kar dete hain. Agar kisí ne unhen koí sakht bát kahí, we izzat-hatak ke liye dawá karne ko mustaidd ho játe. Agar kisí ne ziyádatí kí, aur háth chaláyá, to use qaid karáne ke liye ámáda ho játe. Agar kisí ne apná qarz wade ke muwáfiq adá na kiyá, to use kachahrí pahuncháne ke liye kamar-basta hote. Merí dánist men yih tabíat aur mizáj dunyawí hai, aur Khudáwand Yisú Masíh ke shágirdon kí mánind Masíh ke naqsh i qadam par chalná nahín hai. Apní ráe kí táíd o tasdíq men wajúhát i zail pesh kartá hún, muláhiza farmáiye:—(1.) Aisá fial Khudáwand Yisú Masíh ke is farmán ko bátil kartá hai. "Main tum se kahtá hún, ki apne dushmanon ko pyár karo; aur jo tum par lanat karen, un ke liye barakat cháho; jo tum se kína rakhen, un ká bhalá karo; aur jo tumhen dukh den, aur satáwen, un ke liye duá mángo." Matí 5: 44. (2.) Aisá fial Pulús Rasúl kí nasíhat ke bhí khiláf hai. Rasúl kahtá hai, "Kyá aisá hai, ki tum men ek aqlmand bhí nahín, jo apne bháíon ká muqaddama faisal kar sake? Ki bhái bhái se qaziya kartá hai, aur so bhí be-dínon ke áge. Yih tumhárá bará qusúr hai, ki tum ápas kí dád faryád kiyá karte ho. Zulm utháná kyún nahín bihtar jánte? Apná nuqsán kyún nahín qabúl karte?" 1 Qur. 6: 5—7. (3.) Aise fial se dushmaní rafa nahín hotí, balki aur ziyáda barhtí aur jar pakartí hai. (4.) Dilí árám men farq partá hai. Dil bechain rahtá, aur salámatí rukhsat ho játí. (5.) Khándání khushí men khalal paidá hotá. Ghar ke log be-chain aur fikrmand ho játe, aur larkon ke liye achchhá namúna nahín hotá. (6.) Anjám men itná fáida hásil nahín hotá, jitná ki nuqsán hotá hai. Arzí ke kágaz men kharch hotá. Wakílon ko dená hotá. Gawáhon ke liye sarf karná partá. Sháyad phir apíl karná partí. Phir us hí qadr, yá us se ziyáda kharch sir par átá, aur jo kuchh hairání aur pareshání utháná partí, wuh aláhida. Kisí dáná shakhs ne muqaddama karnewálon kí umda taswír khínchí hai:—Ek gáe bích men kharí hai,—ek ádmí us kí síngen pakre hai, aur dúsrá ádmí us kí dum, aur tísrá ádmí árám se baithkar us ká dúdh nikáltá hai. Jo gáe kí síngen pakre hai, wuh muddaí hai, aur jo dum pakre, wuh muddá-alaih, aur jo árám se dúdh nikál rahá hai, wuh wakíl hai. Pas jo daur daurkar adálat játe, un ke hisse men yá to gáe kí síngen rahtín, yá us kí dum, aur us ká dúdh aur hí ádmí pítá, aur lazzat hásil kartá hai.

Masíhíon ko dánishmand honá cháhiye, aur in sab báton men gair-qaumon ke liye bihtar namúna banná cháhiye. Kásh ham aisí tabíat hásil karen, ki nuqsán hásil karke, dúsre ká nuqsán na karen, aur Rasúl kí is hidáyat ko farámosh na karen, ki "Badí ke maglúb na ho, balki badí par nekí se gálib ho." Rúm. 12: 21.

Ráqim *Sábir*.

Muntakhabát.

MISHAN KE KÁMON AUR DESÍ ÍSÁION KÍ TALÍM KÍ BÁBAT.

Min Tasníf Maulví Safdar Alí sáhib.

No. 3.

Mishan ke kámon par logon ke iatiráz: Mishanon ke achchhe kháse chalte chaláte kámon par kuchh arse se baze logon ne, ná-haqq ká iatiráz karná shurú kiyá

hai. Har ek achchhe kám ká karná aur banáná mushkil hai. Khásskar Mishan ke jaise kám ká anjám dená sakht mushkil hai. Aur iatiráz karná to ásán hai, par jab un iatirázon ko dekhá játá hai, to aksar be-asl hain. Jaisá ki ek mashhúr aur marúf iatiráz hai, jo ek námí sáhib ne kiyá, jis ká bahut sá gul shor húá. Sáhib ne kabhí Hindustán kí súrat bhí nahín dekhí, tau bhí be-soche samjhe apní ráe likh márí, jo kisí tarah sahíh nahín ho saktí hai. Khulása jis ká itná hai, ki "Isáí mazhab Hindustán ke logon ke hál ke munásib nahín hai, aur is sabab se us mulk men itní kasrat se Mishanon aur Mishaneríon ke hone par bhí nahín phailtá, aur is liye use wahán phailáne men koshish karná be-súd hai. Lekin Muhammadí mazhab wahán ke logon ke munásib hai, aur is sabab be-Mishan aur Mishaneríon ke áp hí áp us mulk men phailtá játá hai, aur is liye us ko wahán phailne dená cháhiye." Lekin na yih bát sahíh hai, ki Isáí mazhab mulk Hind ke liye munásib nahín, aur na yih ki dín Muhammadí yahán ke munásib hai. Kyúnki yih bilkull be-asl, aur Khudá kí pák marzí ke khiláf hai, ki ek mazhab ek mulk ke báshindon ke liye qarár diyá gayá ho, aur dúsrá mazhab dúsre mulk ke liye munásib aur muqarrar kiyá gayá ho. Kyá ek mulk ke liye but-parastí munásib qarár pá saktí hai, aur dúsre ke liye Khudá-parastí, aur tísre ke liye but-shikní aur but-paraston ká qatl haqq aur wájib qarár diyá já saktá hai? Phir yih bát bhí sahíh nahín hai, ki Isáí mazhab nahín phailtá. Agar Isáí mazhab nahín phailtá hai, to yih lákhon convert Hindú aur Musalmán kahán se áe? Aur agar Muhammadí mazhab phailtá játá hai, to Muhammadí convert dikhái kyún nahín dete? Itní bát hai, ki 30 yá 35 baras pahle Maulví Abíd-Ulláh ke namúne, aur waz o nasíhat, aur un kí kitáb Tuhfa-ul-Hind kí isháat se 40 yá 45 Hindú, jin men se aksar Káith the, thík Musalmán húe the. Lekin yih kuchh taajjub kí bát nahín. Káith aur waise qism kí baz qaumon ke log saikron baras se Musalmánon kí talím, aur un kí suhbat páte páte, díní aur dunyáwí báton men un ke ham-khiyál aur ham-waza hokar ním-Musalmán kahe, aur samjhe játe hain. Hál men to ham yih dekhte hain, ki agar koí bhalá ádmí kabhí Musalmán húá, to Musalmán use dulhá kí tarah zarq barq kapre pahinákar barí dhúm dhám karte, aur apne akhbáron men gul shor macháte hain. Ab to jo log Hindú se Musalmán hote hain, aksar do tarah se. Auraton men se we Hindú auraten aur larkíán Musalmán ho játí hain, jo Musalmán bázárí auraton ke ham-pesha hotí hain, aur mardon men se we jo Musalmánon se iláqa rakhte, aur un ke sáth ham-piyála aur ham-niwála ho játe hain. Dúsre we mard aur auraten jo Musalmánon ke gharon men gulám aur laundí kí súrat men nazar áte hain, we yá to láwáris lepálak bachche the, yá we jo Musalmánon kí khidmat karte, aur un ká khâná aur pání kháte píte, aur apní zát-birádarí se khárij húe. Aise log Hindú hí rahe, to kyá, aur Musalmán húe to kyá? Ham muddaton se Musalmánon kí zubání aur akhbáron wg. men yih likhá sunte aur dekhte hain, ki Ab to Islám roz ba roz zawál par hai, aur Musalmání náo áj dúbí yá kal dúbí. Mere karam farmá Munshí Nival Kishore sáhib C. S. I. ke námí garámí matba, Lucknow, men ahl Islám kí har qism kí díní kitábon ká bará khazána hai. Munshí sáhib ne pár sál ke Ramzán men Arabí Qurán, aur us kí tafsíron, aur dúsrí umda umda, aur bakár-ámad díní kitábon kí chauthái qímat ghatákar bár bár Ishtihár diye. Is par us hí matba ke akhbár men likhá dekhá, ki Bahut thorí kitáben farokht húín, yahán tak ki andesha hai, ki málik matba áyinda Islámí díní kitáben chhápne se háth utháen.

Aur Hindú aur Musalmán donon mazhab ke logon kí tabíat apne buzurgán i dín ke nám roshan karne se nafrat aur karáhiyat kartí játí hai. (Dekho Awadh Akhbár, muarrikhe 22wín June, aur 7wín August, San 1889.)

Dúsre iatiráz, úpar ke iatiráz se bhí gae guzre hain, is liye zikr karne ke láiq nahín hain. Par merí samajh men jo kuchh ján hai, wuh níche ke tín iatirázon men zurúr hai. Aur un iatirázon ko hamen bare thandhe dil se jí lagákar sunná aur samajhná, aur un iatirází báton ke dúr karne men jaisí cháhiye koshish karná, aur Khudáwand Khudá se madad cháhná zurúr hai, kyúnki jaise bejá iatiráz karná bejá hai, waise hí bajá iatirázon ko na sunná aur na mánná, yá iatirází báton kí isláh na karná bhí bejá hai.

Pahlá iatiráz yih hai, ki "Mishanon ká bará bhárí kharch Skúlon aur Kálejon par hotá hai, jin men dúsrí qaumon ke larke talím páte hain. Un talím pánewálon men se niháyat kam hain, jo Masíhí hote hain. Balki afsos kí bát hai, ki un men se aksar aise hain, jo talím pákar Mishan ke kámon ke mukhálif hote hain. Masíhí manádí karnewálon ká muqábila karte hain. Ultí manádí karte hain. Muqaddas Baibal, aur Masíhí mazhab ke radd karne ke liye majlisen qáim karte hain. Mishanerí Skúlon aur Kálejon ke torne, aur un kí mukhálifat karne kí garaz se dúsre Skúl aur Kálej khare karne kí tadbíren karte, balki kar bhí diye hain. Mishanerí sáhibon ko satáte, yahán tak ki unhen házirí adálat tak taklíf dete hain." Yih sab sach. Lekin is ke sáth yih bhí ánkh kholkar dekhá cháhiye, ki in men talím-yáfta logon ne ilmí aur díní roshní, Mishanerí Skúlon aur Kálejon se pákar, kis qadr taraqqí rúhání aur akhláqí hásil kí hai. Butparastí aur us kí lázimí báten, aur bure rasm o riwáj, balki ábái mazhabon kí bodí bunyáden dhákar goyá zamíndoz ho gain. Bahut se usúl i díní aur ímán, aur achchhe akhláq aur ádát, balki rasm o riwáj díní tak Masíhí mazhab ke dil se qubúl kar liye gae hain Bahutere dúsrí bunyáden kharí karte hain, koí Brahmo Samájí, koí Áryá Samájí, koí Prárathaná Samájí, koí Dharm Jíwan, apná nám rakh rahá hai. Khudáwand ke fazl se ummed hai, ki ek din wuh áwegá, ki we dekh lenge, ki un kí naí bunyáden, purání se bhí ziyáda kamzor hain, aur jo zará se sailáb se bah jáengí. Aur us din we us ghar men panáh lenge, jo sab se mazbút chatán par banáyá gayá hai, jis ko kabhí kisí túfán ne nahín hiláyá, aur na áyinda kabhí hilá sakegá.

Báqí áyinda.

HAR ROZA ZINDAGÍ.

Min tasníf Miss Goreh sáhiba.

BÁB XIV.

Khánagí barakaton ke báre men.

Hissa VII.

Chauthí bát khánagí fáide kí yih hai, ki ham apne bachchon kí hifázat karen. Aksar Masíhí wálidain apne larkon ko naukaron ke ikhtiyár men chhor dete hain. Aksar Masíhí bahinen sháyad báhar kám par játí hain, aur larke naukaron ke sáth rahte, un kí báten sunte, aur síkhte hain. Is se bahut nuqsán hotá hai. Bahut achchhá hotá, agar mumkin hotá, ki in kí durustí se khabar hotí, aur báhar bhí kám chaltá. Lekin yih ná-munásib hai, ki wálidain apne bachchon ká khiyál na karen. Is men bará bhárí nuqsán hai, jab ki khádim-ud-dínon kí bíbián *apne ghar ke báhar har tarah ke kámon men masrúf hotí hain, aur apne larkon ko naukaron ke ikhtiyár men chhor játí hain.* Un kí suhbat achchhí nahín. Larke bálig hoke Masíhí kalísiyá ke madadgár hone ke badle men sharm ká báis hote hain. Kisí Masíhí bíbí ne ek waqt kahá, ki "Main to apne bachchon ko aksar nahín dekhtí hún. Mujhe is London shahr

men bahut sá díní kám karná hai; phir main ek Baibal klás men jáyá kartí hún, phir mere bahut se azíz muláqátí hain, aur mujhe kuchh fursat nahín hotí." Kyá aisá karná lázim hai? Kyá isí tarah se Masíh kí Injíl kí raunaq hogí? Bachchon ko shurú hí se tarbiyat dená cháhiye. Is se peshtar ki bachchá do baras ká ho, aur lafz "Nahín" ko samajh saktá hai, use talím dená cháhiye. Qáim-mizáj bhí honá cháhiye, aur mihrbán bhí honá cháhiye. Us ko ziddí aur chirchirá karná na cháhiye. Jo us ko farmáyá jáe, zarúr us se karwáná cháhiye. Bagair kisí munásib sabab ke apní kahí húí bát se na hatná cháhiye. Khásskar jhúth bolne, aur hukm-udúlí karne kí sazá dená cháhiye, kyúnki yih to sárí buráion kí jar hai. Par na sirf qáim-mizáj rahná cháhiye, balki niháyat mihrbán bhí honá cháhiye. Likhá hai, ki "Tere ihsán ne mujh ko buzurg kiyá." Be-rahmí yá sakhtí, thandhí hawá kí mánind hai, jis se dil kí achchhí chízen thandhí ho játí hain. Ek buzurg shakhs ká zikr hai, ki us ká sárá mizáj bigar gayá thá, is liye ki us kí má ne us ke sáth barí be-rahmí aur sakhtí kí thí.

Cháhiye ki ham muhabbat se apne bachchon ko apní taraf khínch len, na yih, ki sakhtí karke un ko apne se aláhida karen. Cháhiye ki hamárá ghar un ke liye sáre jahán men sab se khushí kí jagah ho. Un se dostí paidá karní cháhiye, un ko agar apne dil kí báten batáwen, to wuh ham ko bhí apne dilon ke hál se wáqif karenge. Un ko apne se dúr nahín karná cháhiye. Jab wuh zará umr men barh jáwen, to cháhiye ki ham khánagí báton kí un ko ittilá dewen, munásib saláh mashware men unhen sharík karen, yún ek dúsre ke darmiyán iatibár paidá hogá, aur sab ghar ke log ek dil honge.

Ham ko Khudá se iltimás karná cháhiye, ki us kí Rúh ká fazl, ghar ke har ek rahnewále par názil ho.

Cháhiye ki ghar men jitne ímándár hain, har ek is ko apná farz samjhen, ki koí din guzar jáne na páwe, siwá is ke ki us ne khándán ke har ek alag alag shakhs ke liye duá na mángí ho.

Yih khásskar wálidain ká haqq hai. Aksar báp kí duáon kí kisí ko khabar nahín hotí. Lekin un ká bará nek anjám húá hai. Kisí báp ne apne bete kí paidáish ke thore arse bad, us ko apní god men leke daftar men gayá, aur wahán ghutnon par hoke us ko Khudáwand ke supurd kar diyá, aur us ke liye fazl cháhá. Khudá ne us báp kí sanjída duá ko ásmán par tasdíq kiyá. Jab wuh larká barh gayá, us ne barí jánfishání aur kámyábí se Injíl i abadí kí manádí kí, aur us ká nám un atráfon men jahán wuh kám kartá thá, muddat tak mashhúr rahegá. *Báqí áyinda.*

YIH BE-SHAKK HAQÍQÍ TAUBA HAI.

PHIR Moody sáhib kahte hain, ki Thore baras húe, Ingland ke uttarí hisse kí ek jagah men, jahán ham mítingen kiyá karte the, ek aurat áí, ki jis kí báton se malúm hotá thá, ki wuh apní naját ke liye bahut fikrmand hai, par muddat tak us ke dil men itmínán na áyá. Us ká sabab yih thá, ki wuh ek burí bát ko chhipá rahí thí, jise qabúl karne nahín cháhá. Par ákhir men wuh bát ek aisá bhárí bojh us ke dil par húá, ki us ne us míting ke ek khidmatguzár ke pás jáke iqrár kiyá, ki Kaí ek baras húe, ki main fuláne sáhib ke ghar men khidmat karnewálí thí, aur jis hál men we kháte waqt wain bhí piyá karte the, main waqt ba waqt kitní botal wain wahán se churáke apne ghar men láí thí. Phir merá hál yih hai, ki jab jab main duá mángne ko ghutne tektí hún, to wuhí botal wain, jin ko le liyá thá, mere dil kí nazar par áke mujh ko be-chain kartí hain. Us

khidmatguzár ne púchhá, ki Áp kis liye us churáe húe wain ká dám us ke málik ke pás bhej nahín detí hain, ki áp ke dil ko árám howe? Jawáb diyá, ki Wuh shakhs to mar gayá; aur siwá is ke main jántí nahín, ki kitne rupaeon ká mál wuh thá. Us ne phir púchhá, ki Kyá us ádmí ká, jis ká wain áp ne le liyá thá, koí rishtadár jítá nahín hai, jo us ke mál ká wáris húá? Us ne jawáb diyá, ki Hán, bahut dúr par us ká ek betá hai, lekin wahán jáne, aur apní chorí ko qabúl karne se mujhe sharm átí hai, aur isí liye main ne áj tak use chhipá rakhá hai. Lekin ab merá dil mujhe itná ulahná detá hai, ki main jántí hún, ki jab tak wuh bát rafa na howe, tab tak mere dil ko tasallí nahín hogí. Us khidmatguzár ne us ko saláh dí, ki Áp zarúr wahán jáke dil ká bojh utáriye. Wuh aurat rel-gárí men sawár hoke us jagah ko gaí, jawán wuh wáris rahtá thá, aur pachás rupae leke us se apní chorí ká iqrár karke kahá, ki Áp yih pachás rupae líjiye. Main jántí hún, ki is se ziyáda us chorí ke mál kí qímat na húí hogí.

Us ádmí ne kahá, Main yih rúpiya nahín mángtá hún; aur us aurat ne kahá, Main un ko nahín rakhúngí, áp líjiye; main ne in ke sabab bahut dukh páyá, aur áge main us ko apne dil men na páún. Ákhir men us shakhs ne kahá, ki Khair, main ádhá lúngá, aur kisí khairát kí jamáat ko dúngá; aur dúsrá ádhá main áp ko detá hún. Is tarah se bát faisal húí, aur jab wuh aurat laut ái, to kahá, Merí itní khushí aur khátir-jamai húí, ki Pulús rasúl kí mánind mujhe malúm nahín thá, ki main badan ke sáth, yá bagair badan ke hún. 2 Qur. 12: 2.

Sháyad hamárí chál men koí aisí terhí bát hai, jis ko sídhá kiyá cháhiye. Sháyad koí bát ho, jo das bís baras húe wáqi húí, jo hamáre khiyál se utar bhí gaí ho, jab tak ki Khudá kí Rúh ne use hamen yád na diláyá. Agar kisí ká nuqsán kiyá, yá dagá yá be-ímání karke dúsre shakhs ká thorá yá bahut mál apne qabze men láyá, to khálí tauba ká iqrár Khudá ke huzúr men karná bas nahín hai. Jab tak us chíz ko, yá mál ko, yá thorá ho, yá bahut ho, phir wápas nahín kiyá, tab tak Khudá kí razámandí aur us kí barakat hamáre úpar á nahín saktí hai. Aur sháyad yihí sabab hai, ki hamárí bahut duáen Khudá ke huzúr men pahunch nahín saktí hain. J. F. U.

PÁNCH MAHAL.

I.

Qaid-khána yá gulám-khána.

Khudá aksar Isráelíon ko yád dilátá thá, ki we qaid-kháne yá gulám-kháne se yane Misr mulk se nikále gae the. Isáíon ko bhí cháhiye, ki we achchhí tarah se yád rakhen, ki Khudá ne apní mihrbání aur fazl se ham ko qaid-kháne se yane shaitán kí gulámí se chhuráyá. Aksar sharír log samajhte hain, ki ham ázád hain, ham kisí ko málik nahín jánte, balki apní khushí se jo cháhte so karte. We Yahúdíon ke muwáfiq kahte, ki "Ham kisí ke gulám kabhí na the," lekin Khudáwand aise kahne ká yih jawáb detá hai, ki "Jo koí gunáh kartá hai, gunáh ká gulám hai." Gunahgár sach much Shaitán ke jel-kháne men qaidí hain, Shaitán un ke dil men hukúmat kartá, aur we ba-ján o dil us ke gulám hain, aur riháí denewálá sirf ek hai, yane Khudáwand Yisú Masíh.

Khudá ke gulám we ázád hain, aur jitne aur log hain, jo Khudá se goyá ázád hain, we sab ke sab Shaitán kí gulámí men bandhe rahte hain.

Báqí áyinda.

Ráqim Jyotí Gulám.

Mutafarriqát.

Prince Edward's Island, Bedique, ke Pádrí R. S. Paterson sáhib ne, ek jawán ádmí ko Injíl kí talím dene ke liye, pachhattar baras kí umr men Spanish zubán ko síkhá, aur jawán mazkúr ne Injíl kí talím hásil karke Khudáwand Yisú Masíh ko qabúl kiyá.

Brahmo Samáj ke akhbár *Liberal and New Dispensation* men ek mazmún is báre men páyá játá hai, ki Puráne aur Nae Ahd-náme kí bahut báten mánne ke qábil nahín. Us men likhá hai, ki Kitáb Paidáish men jo tazkira Ádam aur Hawwá ká hai, ki we Bág i Adan men rakhe gae, Shaitán se bahkáe aur giráe gae, wuh bataur qissa kahání ke hai. Injíl men jo bayán Masíh ke kafáre, aur us kí ulúhiyat ká hai, wuh aql ke khiláf, aur taslím karne ke láiq nahín. Agarchi is taur se Brahmo SamájíDín Íswí ke aqíde kí kitáb ko náchíz thahráte, aur us ke asl usúl ko radd karte hain, tau bhí baze hain, jo kahte, ki Brahmo Samájí dín Íswí ke bahut qaríb hain!

New York men yih qánún jári húá hai, ki koí shakhs sarak par chalte húe churut yá pipe na piye. Boston men kaí baras se is qánún kí pábandí hai, aur amr i bálá ke irtikáb men jurmána hotá hai.

Kaukab i Hind ráwí hai, ki Badáon ke Pádrí Dr. Wilson sáhib ká kám Alígarh tak phailtá játá hai. Hál men unhon ne bazaríye Oudh aur Rohelkhand Railway daurá kiyá, aur saikron ádmíon ko baptismá diyá.

Africa men 35 Sosaitíon kí taraf se kám hotá hai. Das Mishaneri Sosaitíán, American hain; bárah British; aur terah Continental. Pádríon ká shumár 700; wataní mannád 7000; sharík Ashá 175,000, Masíhí jamáat 800,000.

Moravian Kalísiyá ke har sáth membaron men se ek, gair-qaumon men Injíl sunáne ke liye rawána kiyá játá hai, aur un ke gair-qaum murídon ká shumár, sadr kalísiyá ke membaron ke shumár se do-gúna ziyáda hai.

United States kí mardum-shumárí se wázih hotá hai, ki wahán 134 mutafarriq firqe hain, jin men 25,000,000 shuraká hain. Zail kí tadád bhí ayán kí gaí hai:—Methodiston ká shumár 5,000,000; Baptists 4,000,000; Roman Catholics 4,000,000; Presbyterians 3,000,000; Episcopalians 2,000,000.

Japán men saredast 28 Mishaneri Sosaitíon kí taraf se kám jári hai. Qaríb ek hazár khidmat-guzár kám karte hain. Sande skúlon ká shumár 295 hai, jin men 16,634 tulabá házir hote hain. Kull Baibal ká tarjuma Japání zubán men ho gayá hai.

Ráwal Pindí ke ek Sarkárí daftar men ek ajíb muqaddama tasfiya talab hai. Us daftar ká ek Hindustání Ísái hál men mar gayá, us kí bíbí ne (bawajh na hone koí zaríya parwarish) us daftar ke Superintendent sáhib ko, apne mutawaffí shauhar kí jagah ke liye darkhwást dí hai. Kahte hain, ki us daftar ke afsar ne bahut achchhí sifárish likhí hai, aur us aurat ko apne kháwind kí jagah páne kí qawí ummed hai. Agar is muámile men kámyábí húí, to khwánda auraton ko umda tahrík hogí.

Fí zamána telephone ek ajíb álá íjád húá hai. Paris aur Marseilles ke darmiyán 562 míl ká fásila hai, aur ádmí ápas men báten karte hain. New York aur Chicago ke darmiyán qaríb 1000 míl ká fásila hai, aur báwajúde is dúrí ke guftugú hotí, aur ek dúsre kí áwáz kán men pahunchtí hai.

Corea kí Mahárání Dowager ke intiqál kí ḳhabar hai. Dastúr ke bamújib Corea ke báshindon ko tín sál tak mátam ká libás pahinná paṛegá. Riyásat ká kám chand ạrse tak multawí rahegá, aur tajhíz o takfín ke iḳhráját ke liye bhárí mahsúl logon ke siron par áwegá.

Kyá Masíhíon ko munásib hai, ki gair-qaumon ke majmon aur melon men bataur sair ke jáen? Aur agar jáen, to kyá yih munásib nahín hai, ki mauqạ pákar Ḳhudá ke liye wahán kuchh kám karen? Rúmíon ke ạhd men jab tamásha-gáh men ḳhún-rezián aur be-rahmíán hotí thín, ek martaba ek Masíhí tamásha-gáh ke maidán men já khaṛá húá, aur házirín ko Injíl kí manádí se hairán aur dang kar diyá. Paris men Miss De Broen jo Ḳhudá ke kám men niháyat sargarm hain, aksar theaṭaron aur tamásha-gáhon men já pahuuchtí hain, aur agarchi bahut shor gul hotá hai, par wuh mauqạ mauqạ se Masíh kí bábat báten kaṛtín, aur Injíl kí ḳhushḳhabrí sunátí hain.

Jo log Ḳhudá ke jalál ke liye apní ámdaní men se dete hain, aksar unhen baṛí ḳhud-inkáríán karná paṛtí hain. We har tarah se kifáyat karte, ḳharch bacháte, aur Ḳhudá ke kám ke liye dete hain. Ek Masíhí jo pachás baras se Mishan ke kám ke liye detá, yahán tak kifáyat kartá hai, ki apne wáste ḳhatt likhne ká kágaz bahut kam ḳharídtá hai, aur jo ḳhatt auron se pátá, un ká sáda kágaz apne ḳhatt ke liye ziyáda istiạmál kartá hai.

Stanley sáhib (Afrika ke saiyáh) farmáte hain, ki Afrika men dín Muhammadí tanazzulí par hai.

Colombo ke daulatmand Baudh logon ká iráda hai, ki apní laṛkíon kí tạlím ke liye ek madrasa járí karen, ummed hai, ki madrasa jald járí hogá, aur Woman's Educational Society ke zer taht us ká ihtimám rahegá.

Major Tucker sáhib, Hindustán men Mukti Fauj ká kám chaláne ke liye qaríb lákh rúpiya chande se jamạ karne kí koshish kar rahe hain.

Kalkatta men koṛhíon kí imdád ke liye qaríb 54,000 rúpiya chanda jamạ húá hai.

Lord Cross sáhib farmáte hain, ki Hindustán kí hálat peshtar kí banisbat bahut bihtar hai, aur din ba din bihtar hotí játí hai.

Hind ke Meḍikal skúlon men do sau Hindú ạuraten ịlm ḍákṭarí síkh rahí hain.

California se yih ạjíb ḳhabar áí hai, ki Shasta pahár jo 14,000 fuṭ úncha thá, ek rát ko bilkull gáib ho gayá.

Un German logon men se jo Waterloo kí laṛáí men Angrezon kí taraf se laṛe the, 49 ádmí hanoz zinda hain. Un men se pánch kí ụmr 100 baras kí hai, ek kí 101 baras kí, ek kí 105 baras kí, aur ek kí 107 baras kí.

Bishop William Taylor sáhib farmáte hain, ki Afrika men Ḳhudá ke kám ke liye baṛí gunjáish hai. Jis qadr kám karnewále wahán rawána kiye jáen, un sabhon ke liye bahut kám hai.

Maqám Khanḍwá men ek ạurat ne ba-tamạ zewar ek tín baras kí laṛkí ko qatl kiyá. Qátilá ne jurm ká iqrár kiyá, aur záhir kiyá, ki us ne laṛkí ke munh men mekh ṭhonkke us ká kám tamám kiyá. Kaisí sang-dilí! Afsos, ab bhí wálidain apní nádání se báz nahín áte aur bachchon ko zewar pahinákar muft un kí jánon ko záyạ karáte hain.

Madras Widow Marriage Association kí taraf se bewáon kí shádí dene ke liye ek purohit muqarrar kiyá gayá hai. Jin bewáon kí shádíán Association kí imdád se karáí jáengí, un kí rasúmát shádíán bazaríye mazkúra purohit adá kí jáengí.

British aur Foreign Bible Society ne ikkásí baras ke arse men, jab se ki wuh qáim húí, London ke kutub-kháne se 29,000,000 púrí Baibalen, dunyá men har taraf rawána kín. Is ke aláwa, 32,000,000 jilden Nae Ahd-náme kí, aur Pák Kalám ke 12,000,000 hisse sháya kiye.

Mundarja i zail mulkon men tadád umr i shádí hasb i zail hai:—Austria men 14 baras kí umr men mard aur aurat donon kí shádí jáiz hai. Spain men mard kí 14, aurat kí 12; Rús men mard kí 18, aurat kí 16; Yúnán men mard kí 14, aurat kí 12; Fráns men mard kí 18, aurat kí 15; Saxony men mard kí 18, aurat kí 16; Belgium men mard kí 18, aurat kí 15; Germany men mard kí 18, aurat kí 14; Switzerland men mard kí 14, aurat kí 12; Hungary men (Roman Kátholikon ke darmiyán) mard kí 14, aurat kí 12; aur Protestanton ke darmiyán, mard kí 18, aur aurat kí 16; Hindustán men, Masíhion ke darmiyán, mard kí umr 18 yá 20, aurat kí 15 yá 18; gaiqaumon ke darmiyán abtarí aur jahálat, umr kí koí tadád nahín, baz dafa mard kí umr 40 baras, aur larkí 5 baras kí.

Kahte hain ki Hindustán ke ek jangal men ek paudhá maqnátísí záhir húá hai. Jo shakhs us ke patton ko tortá hai, use ek sakht dhakká lagtá hai. Bís fut fásile se us ká maqnátísí asar súí par hotá hai, aur agar ziyáda qaríb kí jáe to tukre tukre ho játí hai. Záhirá koí maqnátísí dhát us paudhe ke qaríb nahín hai, aur jahán tak malúm hotá hai, wuh tásír paudhe hí men hai.

Hindustán men desí Masíhion ká shumár qaríb bís lákh hai. Un kí tafsíl hasb i zail hai:—Roman Kátholik 1,000,000; Syrian, Armenian, aur Greek 300,000. Church of England 360,000; Presbitírians 20,000; Dígar Protestant Masíhí 158,000. Hindustán men ná-khwánda ádmíon ká shumár 106,000,000 hai; ná-khwánda auraton ká shumár 111,000,000. Mutafarriq zubánen jo bolí játín, 109.

New York men korh ká marz ek shakhs men nazar áyá.

Ferozepore kí taraf tiddíon ke báis zaráat ká bahut nuqsán húá hai.

Belgium men madrason ká shumár 5,500 hai, par sharáb kí dúkánon ká shumár 136,000. Sarishta i talím ke liye 15 million franc ká sarf hai, aur sharábkhorí ke liye 35 million.

New York men 22,674 Yahúdí San 1889 men wárid húe, aur un men se bahuton ne mazkúra shahr men sukúnat ikhtiyár kí. Un men se ziyáda we hain, jo Rús se nikále gae.

Ek ajíb phúl ábnáe Tehnantepec men záhir húá hai. Wuh din bhar men kaí rang badaltá hai. Subh ke waqt sufed hotá, do-pahar ke waqt surkh, rát ke waqt nílá. Sirf do-pahar ke waqt us men khushbú hotí hai.

Qustuntuniá men átashzadagí ke báis bahut nuqsán húá. Saikaron makán jal gae, aur ján o mál ká bahut nuqsán húá.

Woman's Foreign Missionary Society shumár men 61 hain. Terah Great Briton men, 9 Canada men, aur 39 United States men. In sosaition ke mutaalliq 1,200 Mishanary ledíán; 2,500 desí Bible Women aur ustáníán, aur madadgár kám kartí hain. Larkíon ke madrase 2,500 hain, jin men 60,000 larkíán talím pátí hain.

Akhbár *Hindú* men desí Masíhion kí taraqqí aur ilmí sarfarází kí bábat zail kí báten likhí hain:—"Ham dekhte hain, ki desí Masíhí khulq akhláq aur álá talím men niháyat taraqqí karte játe hain, balki khúbí yih hai, ki un kí auraten bhí tahsíl ilm men píchhe nahín hain. Sál

guzashta men, matriculation ke imtihán men jo 19 auraton ne kámyábí hásil kí, un men se 7 Masíhí auraten thín, par Hindú aurat ek bhí na thí. Alá darje ke imtihán men 234 auraten házir thín, un men se 61 Masíhí auraten thín, aur Hindú sirf chár. Aláwa is ke, guzre sál jo 739 tulabá ne Presidency ke industrial skúlon men jagah pái, un men se 357 Masíhí auraten thín; 75 Vais aur Sudr; 17 ních qaum kí; aur Brahmin auraten sirf 5 thín. Desí Masíhí umúman garíb hain, aur unhen shábáshí dená cháhiye, ki unhon ne koshishen karke is qadr ilmí liyáqaten hásil kí hain. Ek bát aur gaur ke láiq hai, aur wuh yih hai, ki desí Masíhíon kí larkíon kí ilmí taraqqí ká ek kháss sabab yih hai, ki un men zát kí rok tok aur pábandí nahín hai, aur yún jo fáida un ko hásil ho saktá hai, Bráhmanon kí larkíon ko hásil honá amr i muhál hai."

AFRÍKA men guzashta pánch baras ke arse men qaríb 200 Afríkan Masíhí, Masíh par ímán láne ke báis, butparaston ke háth se shahíd húe.

BAMBAÍ men do Muhammadí dúkándár, názeb taswíron ke bechne ke báis giriftár kiye gae.

MAHÁRÁJAH Patiyálá ne 150,000 rúpiya ek kálej banáne ke wáste diyá hai.

PÁRIS ke ek bare dáktar ne khabar dí hai, ki bukhár Influenzá, ek dúsre khatarnák taur se phailá hai, jise Anginá Pectoris kahte hain.

WILÁYAT se do ledí dáktar mutaalliq Dufferin Fund átí hain. Un men se ek Lahore Aitchison Shafá-kháne men kám karengí, aur dúsrí ledí Rangún ko jáengí.

KALKATTA men 17wín August ko ek bewa ke muqaddame kí tahqíqát húí, jis ne apne chhote larke ko sarak par chhorkar, daryá men kúdkar, khud-kushí karná cháhá thá.

MEERAT men qurbání Íd ke din Hindú aur Musalmánon ke darmiyán kuchh nifáq ho gayá thá, aur ab tak kharíd farokht len den men judáí nazar átí hai.

AMERIKA men ziyáda Yahúdí aise hain, jo apne kisí ibádat-kháne men ibádat ke liye nahín játe. Dar asl we koí mazhab nahín rakhte.

TAJWÍZ hai, ki ab kí mardum-shumárí men tín roz tak kull Sarkárí daftar band rahen, aur adná se álá sab mulázim is kám men madad den.

LADY Dufferin Fund ke mutaalliq 13 lákh rúpiya jama hai.

JAVA men sakht qaht hai, aur log niháyat tang ho rahe hain.

INGLISTÁN men pachás auraten ba-zariye tasnífát guzárá kartí hain. Kásh, Hindustán men bhí aisí sáhib tasníf mastúrát paidá hon.

BARDAWÁN men daryá ke sailáb se 80 gánw bah gae.

BALÚCHISTÁN men pánch sau fut zamín ke níche tel ke chashme barámad húe hain.

PATIYÁLE men intizám Polis ke khiláf bahut shor machá hai. Choríon kí kasrat se riáyá tang hai, sab kí aql dang hai, aur mushkil yih hai, ki un ká patá tak nahín lagtá.

BOMBAY Gazette ke matba men hurúf baitháne, aur prúf dekhne, aur dúsre kámon ke liye 25 nau-jawán larkíán, pandrah rupae se pachás rupae máhwárí tak, tankhwáh pátí hain, aur apná kám hoshyárí se khátir-khwáh anjám detí hain.

The Report of the Saharunpore Theological Seminary for the year ending July 15th shews the Seminary to be doing a good work—a work on which, more largely than some realize, depends the evangelization of the Districts in North India assigned to the Presbyterian Missions. Of the 31 students in attendance during the year, eleven were formerly Hindus and six were Mohamedans, the others being of Christian parentage or orphans. After a three years course, eight young men received certificates. An able Committee spent four days in examining the students on the studies of the year and speak highly of the work done. This is an Institution doing a work, and doing it well, second only in importance to the direct evangelization of the people; it deserves and merits the hearty support and sympathy of the Presbyterians of North India. The next session begins October 15. For terms of admission and other particulars apply to Rev. A. P. Kelso.

The illness of Mrs. Forman, wife of Rev. Henry Forman, forced them to leave India, on very short notice. The urgent advise of two physicians could not be neglected, and so with great reluctance and the sympathy of many friends they sailed from Bombay September 22nd, hoping to be in New York in about six weeks. No one has yet been found to take Mr. Forman's place in the Saharunpore Theological Seminary. It is a difficult place to fill.

The death of Miss Margaret A. Craig of the A. P. Mission, at Murree, calls for more than a passing notice. She came to India 20 years ago and never left the country for a change. A friend who knew her well writes of her, "She was a most devoted worker while health lasted. She has been during the years of her illness most desirous of getting back into active work and has been doing what she could in a quiet way, sending most acceptable contributions to the ladies magazine. She has suffered most intensely during the past eight months, but passed away quietly at last giving evidence of a peaceful trust and a joyful hope."

The many friends of Rev. Dr. Wm. F. Johnson will be glad to hear that he is to return to India in October 1891. He is to be accompanied by his eldest daughter. A hearty welcome awaits him. As President of Biddle University for six years he has done a great work and will be greatly missed by that Institution, but in India he will find a greater field and fewer laborers.

A long and severe illness has so prostrated Mrs. Warren of Gwaliar that the Doctor has recommended a change to a better climate as the only hope of her restoration to health.

The Allahabad Women's Dispensary in charge of Miss Seward M. D. has at last found large and comfortable quarters in the heart of the city. A fine, new building, with accommodations for in door patients, has been erected at a cost of about Rs. 10,000. Miss Seward finds her hands day and night more than full of work.

Rev. John Newton Forman and Miss E. M. Foote were married at Landour on the morning of September 30th by the Rev. C. W. Forman and Rev. R. Thackwell. They have the best wishes of many friends as they begin life together at Fatehgarh.

We are glad to greet again the Standard, the organ of the Presbyterian Alliance. After a month of suspended animation it has come to life with Rev. F. A. Ashcroft as Editor. It is, with the exception of one letter, readable from begining to end. It is worthy of the hearty support of every Presbyterian in India.

Rev. E. Greaves of the L. M. S. Mirzapur, has put his hand to the preparation of a Life of Christ in Hindi. Those who know Mr. Greave's long and critical study of the Ramayan and other Hindi classics, as well as other rare qualifications for such a work, will look with large anticipations for a book which, we venture to predict, will live and be read by millions.

Dr. Murdoch has compiled two pice tracts of 12 pages each which should be translated into every vernacular of India and circulated far and wide. The one is "Fevers, their causes, treatment and prevention." The second is "Cholora and Bowel Complaints, their prevention and cure." Whole books have been boiled down and their essence given in these tracts. Send to the Allahabad Tract Society and get them. Dr. M. has also condensed volumes in preparing the following 12 page pice tracts. "The Bhagavad Gita. An examination of its doctrine." "Who wrotes the Vedas." "Who wrote the law of Manu." Send and get this series of pice tracts, 16 altogether.

The death of Rev. Edward Johnson, eldest son of Rev. Dr. W. F. Johnson, will fill with sorrow and sympathy many hearts in India. Mr. Johnson was to have been married Sept. 3rd and expected to sail for India a few days later. He was stricken with typhoid fever on Saturday and the following Saturday died, his father arriving a few hours after his death. On Sept. 8th a large company of mourners followed him to the grave, his classmate, Rev. A. Ewing making one of the addresses. The India Mission is thus bereft of one who gave promise of great usefulness. The stricken father and family are not alone as they weep over this new made grave.

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SUPPLEMENT

TO

MAKHZAN I MASIHI.

Facts *versus* Opinions.

BY

REV. R. MORRISON.

The space already devoted to anti-union, the importance and interest of the issue makes it important, at such a critical time to clear, if possible, this question of false and confusing issues.

We have had a symposium, with the *opinions* of the esteemed and beloved Editor on one side and the undoubted *facts* of the case on the other.

1*st*. It has been shown that at least six important districts are occupied by rival Presbyterian missions to the serious injury and disgrace of our common Christianity, yet we are again informed, "There is no friction to speak of."

2*nd*. Men and women have been enlisted for life, not simply to proclaim the Gospel, but to found a church, and care for it as long as our care is needed. Our home Church, by word and act, has distinctly and emphatically committed herself to the policy of ecclesiastical independence *before* financial independence on mission fields. She has urged us to the step and assured us of her support in it. Such are the *facts*. They are confronted by the *opinion* that it would not be "strange or selfish" were the church to desert us for conforming loyally to her wishes!

3*rd*. The history of four missions shows that the Church's support does not depend on ecclesiastical connection but on missionary *interest*. There is great and increasing interest in church union. The very opposite of a suspicious attitude doctrinally, or a sectarian spirit in regard to denominational "control" is increasingly noticeable. The policy calling for speedy union on mission fields has been as deliberately and carefully formed as it has been heartily and clearly expressed. The Church's good faith has been shown by her actions during a period of more than thirteen years and in four different mission fields. In each case support has been largely *increased*, and the policy of ecclesiastical without financial independence emphasized. What further assurance could be reasonably expected? Yet, as though it were an axiom, the still factless fear is again repeated that loss of ecclesiastical (not missionary) "control" will some how produce financial desertion.

The expression of such opinions, containing the implication, to most minds, of sectarianism, appealing not to our nobler nature certainly, should hardly have received publicity until its "substantial" basis in fact was beyond doubt. If affectionate entreaties fail to elicit either facts or confession of their absence, is it not our duty as representatives of the American Church, in defence of her character and in support of her policy at this important crisis, to *demand* a distinct answer to a plain question? If there are relevant and substantial facts out-weighing the mass of contrary evidence, they should not be concealed. If there is no sufficient basis of fact, a frank confession is due the Presbyterian public, is due our dear Dr. Lucas himself.

R. Morrison.

REPLY. In the last issue of the Makhzan, the Editor said that the discussion of this question in its columns must come to a close, the subject not being of interest to many of its readers. Besides it has been well thrashed out in the Standard, to say nothing of nine columns in the Makhzan, four of them by Mr. Morrison. Notwithstanding this Mr. M. urges, in the interests of "fair play," that he be allowed another article on the subject. Not in the interests of 'fair play,' but rather of 'a healthy, happy, lasting union,' the Makhzan issues this Supplement. On reading Mr. M's. article, one would think that the "representatives of the American Church" had appointed him to "*demand* a distinct answer to a plain question." Twice have I tried to give an answer, and now a third and last effort I make. The question asked by Mr. Morrison, as I understand it, is this—What reason is there to believe that the American Presbyterian Church will give less to her Indian Missions after the organic union of all the Presbyterian Churches in India than she is now giving? Mr. Morrison contends that the proposed union will rather increase the interest in and grants toward the upbuilding and extension of this new church. On the contrary, I believe that it will *gradually* lead to the lessening of these grants, and that for the following reasons:—

(1.) Responsibility for the support of a church is measured by our relation to it. If this be true, then it follows of necessity that when we cease to be a part or a branch of the American Presbyterian church, her responsibility for our success or failure will not be equal to what it is now. She is responsible for churches bound up in one life with her and subject to her, but not equally so for churches owning allegiance to another General Assembly. A father does not love his daughter any the less after she has taken another name and head, but the *fact* remains that he does not feel the same responsibility for her support as before her marriage. Because he makes no objection to the marriage, or even gently encourages it, is no ground for believing that he will still feel the same responsibility for her support. Nor is it any reflection on the father to say that he will feel less and less this responsibility as the young couple grow older and gather a family of their own. As is family life so is church life.

(2.) The elastic, irenic creed which the Alliance proposes as the foundation of the new church, such a creed being a necessity to unite men and churches in India differing widely on important points, will alienate a very large part of the American Presbyterian church. The Westminster Confession of Faith is now termed by leading advocates of the Union. "A yoke," "Western in *thought* and expression," &c. The organ of the Alliance, through the long controversy raging in the Scotch church, had not a word of sympathy for the men upholding the integrity of the Confession and urging the condemnation of Bruce and Dods. This shews the drift of opinion. Now the American Presbyterian Church is thoroughly loyal to the Confession of Faith. By a unanimous vote the last Assembly passed a resolution that the Committee on revision "be and hereby are instructed not to propose any alterations or amendments that will in any way impair the integrity of the Reformed or Calvinistic system of doctrine taught in the Confession of Faith." The Assembly has distinctly declared that in the formation of churches in foreign lands, looking to the Assembly for aid, "no allowance is to be given to any departure from the Confession of Faith of the Presbyterian churches of Great Britain and America." Let it be told to the American Presbyterian church that some of the leaders of this new church regard the Confession as obsolete and antiquated, containing chiefly 'the condemnation of exploded errors of the past' &c., and we shall soon feel the effect in diminished interest and contributions. There are tens of thousands of liberal Christians (with their gifts) who will not give a cent towards the upbuilding of a church which holds feebly and doubtfully 'the Reformed or Calvinistic system of doctrine," and when we have thrown away the old Confession, we shall find, when too late, that there was a solid basis of fact to the fear now expressed.

(3.) But, third, self-government implies and involves a far greater degree of self-support than the Indian churches are prepared to undertake. At the Missionary Conference in Edinburgh, in 1886, with representatives from a number of Presbyterian Churches present, the following resolution was passed "That it is in the highest degree desirable that Mission Churches should be encouraged to become independent of the Home Churches, that is, self-supporting and self-governing,—self-government naturally following upon self-support." *And this is right.* A church which wishes independence should be prepared to support itself in far greater measure than the Indian church can. As a member of an Indian church, which is a part of the American church, I have no hesitation in pressing most earnestly and as of right our claim for far larger aid than we now receive; but when we become independent of that church can we press our claim with the same right to be heard? I think not, and hence we shall be the losers by this union.

(4) But again, the argument now urged by many friends of Missionary work, some of them large givers, that India is a British possession and therefore the British churches should be allowed to evangelize it, while the American church concentrates its efforts on fields more nearly related to it, as China, Japan, Africa, &c., would have greater force and influence many, were we to cut ourselves loose from the American church. If this feeling found strong advocates in the Board it would most certainly influence them in apportioning grants to the various countries.

(5) The inadequacy of our representatives in the General Assembly would in time till against us in the home churches. Now we sit by constitutional right in the Assembly. Then we would sit by courtsey only as advisory members, without a vote. This may seem *now* a small matter, but once let us lose this right and one of these days we shall find that the centralization of power in a few hands in New York or in India, may make it next to impossible for us to get a fair hearing in the Assembly or before the church. Now through our five Presbyteries sending representatives with a right to be heard, we could year after year press our claim or complaint with the certainty of a hearing. In 1886 an Indian Presbytery, composed entirely of missionaries and ministers supported by the American Presbyterian church, but not united to it ecclesiastically, made a complaint to the General Assembly. That complaint was unanimously rejected, and rightly I think, "for the reason that the S. Presbytery has no right of complaint or appeal to the General Assembly." Mr. Morrison will readily see how his proposal puts us, our work and churches practically in the power of a few men in New York. Good and able men they are, and none in our church better fitted for the immense power they already wield. Now so long as their interest in India continued our work would not suffer, but that interest diminished or gone, what hope could we have of an appeal to the General Assembly, our constitutional rights in that body gone. Mr. M. may call this only a 'fear,' but a fear well founded is not to be set aside as of no weight. At any rate, whether the above reasons be founded on fact, fancy or fear, they lead me to believe that the American Church would *gradually* diminish its contributions to India after we had adopted a new creed and become independent of her jurisdiction and control. A word in reply to the 'facts' mentioned by Mr. Morrison. In reply to fact (1), I deny that there are "at least six important Districts occupied by rival Presbyterian Missions to the serious injury and disgrace of our common Christianity." Mr. M. has named only two places viz. Sialkote and Dehra. Dr. Stewart replies to this. "The only part of the Sialkote District common to both Missions is Sialkote city itself. The rest of the district is divided so that each party works separately. How there could be a more economical distribution of forces is a mystery." And so at Dehra there is no friction worth speaking of. The other cases I have never heard of.

In reply to fact (2), I have not questioned that it is the policy of the American Church to make her foreign branches independent as soon as possible. It is the policy of most mothers to have their

daughters independent and settled in homes of their own, but this is no reason why the daughter should accept the first offer of marriage she has, without weighing carefully the advantages and losses involved in the proposed union. When the home church knows all the facts, she will commend us for our wisdom in not rushing into a union which promises no help in hastening the day of self-support; which turns us aside from our work as evangelists to theological discussions, conferences and creed making; which as yet awakens little or no interest in the Indian church, and which instead of making up its mind that self-government means self-support, flatters itself with the hope that the home church will be so pleased with this effort at independence that she will greatly increase her contributions.

In reply to fact (3), I answer that the interest in Japan and the other Missions would have been just as great had there been no union. There are other causes which explain the interest in Japan as a Mission field, apart from the union of the churches. I venture to predict that the interest of the American churches in the Japanese church is on the decline. While the American church has increased its contributions to Japan, so it has to India. Last year we received over a lakh of rupees more than we received in 1880. So if an argument is to be founded in "largely increased" contributions to Japan and other countries, it can be turned both ways. The simple fact is that the American church has very largely increased its contributions to nearly all its foreign missions during the last few years, regardless of union or no-union. The interest of the church in its foreign work is both missionary and ecclesiastical, the missionary greatly predominant, but the ecclesiastical not to be ignored. Otherwise the American Presbyterian church might have refused to establish a branch in India, and worked through the American Board, or through the Free Church of Scotland. These then are the reasons which make me believe that the church will gradually diminish her grants to India after we have ceased to be one with her. Her responsibility will then be less; our elastic creed will not satisfy many of her most liberal givers; our independence is of itself a declaration that we are preparing to do with less aid from those whose control we now lay off; the objection of many American Christians to giving so much to India, as compared with other heathen countries, on the ground that it is a British possession, is thus strengthened; we thus become more entirely dependent on the decision of the Board as to the amount of grants we receive, our access to the General Assembly and through it to the churches being greatly barred by our connection with another church. Whether these be facts or opinions, they influence me. Whether this be a 'distinct answer' or a 'frank confession,' the Presbyterian public must decide. The letter of Dr. Stewart in the last Standard confirms and strengthens what I have said on this point. If Mr. Morrison will read that letter in connection with what I have said here and in previous issues of the Makhzan, as well as in the Standard, he will find all that I have to say on the subject. He has singled out one of six reasons which I gave against the proposed union and made his attack on that. The other reasons should have his attention. Above all, let him spend his noble enthusiasm in making the Alliance really useful as a consultative and advisory body. This was the original object of the Alliance. Let it stick to that, and then, in the words of the honored father of Mr. Morrison, the father as well of the Alliance, "it will materially help on our work by giving us the feeling and influence of one united body, and by enabling us, by mutual consultation, to avoid the feeling of separate and often conflicting interests, and to secure all the advantages of unity of plan, harmony, and co-operation in action."

J. J. LUCAS.